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NO. 2.

American Baptist Board of Foreign Missions.

Obituary—Mrs. Sarah B. Judson.

[For the information of the reader, it may be proper to state that the following brief and very imperfect sketch was hastily drawn up for the gratification of the immediate relatives and private friends of the deceased. At the suggestion of some of the friends of missions it is now, with slight alterations, submitted to publication, in the hope that it may be blessed to the advancement of the Redeemer's kingdom among the heathen. A. J.]

The subject of the following brief obituary notice,—Sarah Boardman Judson, was born at Alstead, in the State of New Hampshire, Nov. 4, 1803. She was the eldest child of Ralph and Abiah Hall, who still survive her, and are, at present, living in Skeneateles, in the State of New York. While Sarah was but a child, her parents removed from Alstead to Danvers, and subsequently to Salem, in the State of Massachusetts. In the latter place she received her education, and continued to reside until she was married to the Rev. George Dana Boardman, July 4, 1825, with whom she embarked in the same month for the East Indies, to join the American missionaries in Burmah. After residing some time at Calcutta and at Maulmain, they settled in Tavoy, April 1, 1828. During her residence in Calcutta and Tavoy, she had three children, of whom one only, George Dana Boardman, Jr., born August 18, 1828, survives her. She lost her husband Feb. 11, 1831, and was married again to Adoniram Judson, of Maulmain, April 10, 1834. At Maulmain she became the mother of eight children, of whom five survive her.* After the birth of her last child, in Dec., 1844, she was attacked with chronic diarrhœa, from which she had suffered much in the early part of her missionary life. When, in the progress of the disease, it became evident that nothing but a long voyage and an entire change of climate could save her life, she embarked, with her husband and three elder children, for the United States, April 26, 1845. The voyage was at first attended with encouraging results, but, finally, proved unavailing; and she departed this life on ship-board, in the port of St. Helena, Sept. 1, 1845.

Like multitudes in the highly favored land of her nativity, the subject of this notice was blessed with early religious advantages; and in her youth became the subject of serious impressions. When about sixteen years of age, during a revival of religion in Salem, she entertained a hope, received baptism at the

* One died lately in Maulmain.

hands of her pastor, the Rev. Dr. Bolles, and became a member of his church. Her religious attainments, however, were not of a distinguished order; and though her amiable disposition, and her deep interest in missions, especially after her acquaintance with Mr. Boardman, gave her an elevated tone of character, she subsequently felt that, at that period, she hardly deserved the name of a sincere Christian. And it was not until she was called to part with her eldest child, at Tavoy, in 1829, and to pass through scenes of great danger and suffering during the Tavoy Rebellion, that she was enabled to live a life of faith on the Son of God.

“Sweet affliction, sweet affliction,
That brings near to Jesus’ feet.”

In regard to her missionary qualifications and labors, I may state, that she applied herself with great assiduity to the study of the Burmese language; and in conversation, prayer, and writing, acquired an uncommon degree of correctness, fluency, and power. She was in the habit of conducting a prayer meeting for the female members of the church every week, and also another meeting for the study of the scriptures. Her acquaintance with, and attachment to the Burmese Bible, was rather extraordinary. She professed to take more pleasure and derive more profit from the perusal of that translation, than from the English; and to enjoy preaching in the native chapel more than in any other. Her translation of the *Pilgrim’s Progress*, Part 1st, into Burmese, is one of the best pieces of composition which we have yet published. Her translation of Mr. Boardman’s “*Dying Father’s Advice*,” has become one of our standard tracts; and her hymns in Burmese, about twenty in number, are, probably, the best in our Chapel Hymn Book,—a work which she was appointed by the mission to edit. Beside these works, she published four volumes of scripture questions, which are in constant use in our Sabbath schools. The last work of her life,—and one which she accomplished in the midst of overwhelming family cares, and under the pressure of declining health,—was a series of Sunday Cards, each accompanied with a short hymn adapted to the leading subject of the card.

Beside her acquaintance with the Burmese language, she had, in past years, when there was no missionary in the Peguan department, acquired a competent knowledge of that language, and translated, or superintended the translation of the New Testament and the principal Burmese tracts into Peguan. But when a missionary was appointed to that department, she transferred her work to him, and gladly confined herself to the Burmese.

Something also might be said with regard to her labors in the Karen wilderness east of Tavoy, especially during the years of her widowhood, when she made toilsome journeys among the mountains, sometimes amid drenching rains, and always with many privations; and where, notwithstanding that she was wholly opposed to the principle of females acting the part of ministers, she was frequently obliged to conduct worship in the Karen assemblies.

Her bereaved husband is the more desirous of bearing this testimony to her various attainments, her labors and her worth, from the fact that her own unobtrusive and retiring disposition always led her to seek the shade; as well as, from the fact that she was often brought into comparison with one whose life and character were uncommonly interesting and brilliant. The Memoir of his first beloved wife has been long before the public. It is, therefore, most gratifying to his feelings to be able to say in truth, that the subject of this notice was, in every point of natural and moral excellence, the worthy successor of Ann H. Judson. He constantly thanks God that he has been blest with two of the best

of wives; he deeply feels that he has not improved those rich blessings as he ought; and it is most painful to reflect, that from the peculiar pressure of the missionary life, he has sometimes failed to treat those dear beings with that consideration, attention, and kindness, which their situation in a foreign heathen land ever demanded.

But to shew the forgiving and grateful disposition of the subject of this brief sketch, and somewhat to elucidate her character, he would add that a few days before her death, he called her children to her bedside and said in their hearing, "I wish, my love, to ask pardon for every unkind word or deed of which I have ever been guilty. I feel that I have, in many instances, failed of treating you with that kindness and affection which you have ever deserved." "O," said she, "you will kill me if you talk so. It is I that should ask pardon of you; and I only want to get well, that I may have an opportunity of making some return for all your kindness, and of shewing you how much I love you."

This recollection of her dying bed, leads me to say a few words relative to the closing scenes of her life. After her prostration at the Isle of France, where we spent three weeks, there remained but little expectation of her recovery. Her hope had long been fixed on the Rock of Ages, and she had been in the habit of contemplating death as neither distant nor undesirable. As it drew near, she remained perfectly tranquil. No shade of doubt, or fear, or anxiety, ever passed over her mind. She had a prevailing preference to depart and be with Christ. "I am longing to depart," and "what can I want besides?" quoting the language of a familiar hymn, were the expressions which revealed the spiritual peace and joy of her mind; yet, at times, the thought of her native land, to which she was approaching after an absence of twenty years, and a longing desire to see once more her son George, her parents, and the friends of her youth, drew down her ascending soul and constrained her to say, "I am in a strait betwixt two,—let the will of God be done."

In regard to her children, she ever manifested the most surprising composure and resignation, so much so, that I was once induced to say, "You seem to have forgotten the dear little ones we have left behind." "Can a mother forget?"—she replied, and was unable to proceed. During her last days, she spent much time in praying for the early conversion of her children. May her living and her dying prayers draw down the blessing of God on their bereaved heads.

On our passage homeward, as the strength of Mrs. J. gradually declined, I expected to be under the painful necessity of burying her in the sea. But it was so ordered in Divine Providence, that when the indications of approaching death had become strongly marked, the ship came to anchor in the port of St. Helena. For three days she continued to sink rapidly, though her bodily sufferings were not very severe. Her mind became liable to wander, but a single word was sufficient to recall and steady her recollections. On the evening of the 31st of August, she appeared to be drawing near to the end of her pilgrimage. The children took leave of her and retired to rest. I sat alone by the side of her bed during the hours of the night, endeavoring to administer relief to the distressed body and consolation to the departing soul. At 2 o'clock in the morning, wishing to obtain one more token of recognition, I roused her attention and said, "Do you still love the Savior?" "O yes," she replied, "I ever love the Lord Jesus Christ." I said again, "Do you still love me?" She replied in the affirmative, by a peculiar expression of her own. "Then give me one more kiss;" and we exchanged that token of love for the last time. Another hour passed,—life continued to recede,—and she ceased to breathe. For a mo-

ment I traced her upward flight, and thought of the wonders which were opening to her view. I then closed her sightless eyes, dressed her, for the last time, in the drapery of death; and being quite exhausted with many sleepless nights, I threw myself down and slept. On awaking in the morning, I saw the children standing and weeping around the body of their dear mother, then, for the first time, inattentive to their cries. In the course of the day, a coffin was procured from the shore, in which I placed all that remained of her whom I had so much loved; and after a prayer had been offered by a dear brother minister from the town, the Rev. Mr. Bertram, we proceeded in boats to the shore. There we were met by the Colonial chaplain, and accompanied to the burial ground by the adherents and friends of Mr. Bertram, and a large concourse of the inhabitants. They had prepared the grave in a beautiful shady spot, contiguous to the grave of Mrs. Chater, a missionary from Ceylon, who had died in similar circumstances on her passage home. There I saw her safely deposited; and in the language of prayer, which we had often presented together at the throne of grace, I blessed God that her body had attained the repose of the grave, and her spirit the repose of paradise. After the funeral, the dear friends of Mr. Bertram took me to their houses and their hearts; and their conversation and prayers afforded me unexpected relief and consolation. But I was obliged to hasten on board ship, and we immediately went to sea. On the following morning no vestige of the island was discernible in the distant horizon. For a few days, in the solitude of my cabin, with my poor children crying around me, I could not help abandoning myself to heart-breaking sorrow. But the promises of the gospel came to my aid, and faith stretched her view to the bright world of eternal life, and anticipated a happy meeting with those beloved beings, whose bodies are mouldering at Amherst and St. Helena.

I exceedingly regret that there is no portrait of the second, as of the first Mrs. Judson. Her soft blue eye, her mild aspect, her lovely face and elegant form, have never been delineated on canvass. They must soon pass away from the memory even of her children; but they will remain forever enshrined in her husband's heart.

To my friends at St. Helena I am under great obligations. I desire to thank God for having raised up in that place a most precious religious interest. The friends of the Redeemer rallied around an evangelical minister immediately on his arrival; and within a few months, several souls were added to their number. Those dear sympathizing Christian friends who received the body of the deceased from my hands as a sacred deposit, united with our kind captain, [John Codman, Jr., of Dorchester,] in defraying all the expenses of the funeral, and promised to take care of the grave and see to the erection of the grave-stones, which I am to forward; and on which I propose to place the following inscription:—

Sacred to the memory of Sarah B. Judson, member of the American Baptist Mission to Burmah; formerly wife of the Rev. George D. Boardman of Tavoy, and lately, wife of the Rev. Adoniram Judson of Maulmain,—who died in this port Sept. 1, 1845, on her passage to the United States, in the 42d year of her age and in the 21st of her missionary life.

She sleeps on this rock of the ocean,
Far away from the home of her youth,
Far away from the land where with heartfelt devotion,
She scattered the bright beams of truth.

INTELLIGENCE FROM THE MISSIONS.

Burmah.

LETTER FROM MR. HASWELL.

Amherst, April 30, 1845.

Accompanying this is a journal of an excursion I made in February between this and Ya. I should travel much more, if my other duties would permit; but, for a couple of years to come, I must content myself with travelling among the villages a month or thereabouts yearly.

In Amherst, things remain much as usual. At times the people listen with some interest to the preaching of the gospel, but none receive it into their hearts. We are determined to obey the command of Christ, and preach the gospel to them whether they will believe or not. We believe we shall yet see the power of God manifested in the conversion of many of the inhabitants of Amherst; but how long the Lord will leave us to hope against hope, we know not. We should be rejoiced to have our prayers answered while we are yet speaking, and to see the seed sown springing up and bringing forth fruit soon as it falls from our hand; but the Lord is not pleased to gratify us thus, among the Peguans and Burmans. I fear many on this account are discouraged in regard to the conversion of these people, and wish to turn all their attention to the Karens. But I think this is wrong. If there were no success or prospect of success among the Burmans and Peguans, the gospel should be preached to them in obedience to the command of Christ, to "go into all the world and preach the gospel to every creature." It is for the Christian to obey, and for God to grant the increase. To encourage our hearts, we do, occasionally, see one turn to the Lord; and the promise is, that in due time we shall reap if we faint not.

The Roman Catholics have been making some efforts here. They seem more desirous of drawing away our disciples than of converting the heathen. The priest tried to persuade our school teacher to enter their employ. A few months ago, they made a similar effort to draw away one of our assistants, but they have, thus far, proved unsuccessful in their efforts. They have written two tracts in Burmese full of accusations against the missionaries. They have scattered some of these through the town, and the people read them,

and make many inquiries of the Christians regarding them. We trust they will, on the whole, do good, by exciting a spirit of inquiry among the people.

The work seems to be advancing among the Karens near here. Five or six are quite favorably disposed, some of whom will, probably, soon be baptized.

Several of the Karen chiefs from near La-maing and Ya, were lately at Maulmain to pay over their taxes. While there, they stopped among the Christians, and the assistants labored to make known to them the gospel. A favorable impression seemed to be made upon their minds, and we hope that another year, if permitted to visit them, we shall find them more ready to listen to the truth, than they were this.

You see how disease and death are thinning our ranks. Is the Peguan department doomed to be given up in case of my death? Cannot the Board manage to send another man to this nation? It is true, they are a stiff-necked people,—but they are included in the promise, "I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

Begging an interest in your prayers for ourselves and the people among whom we labor,

I remain, very affectionately yours,
J. M. HASWELL.

JOURNAL OF MR. HASWELL.

Karen village—Encouraging cases.

Feb. 5, 1845. Having made arrangements to visit the villages between Amherst and Ya, I left home at 3 o'clock, P. M., and came to a Karen village where we have an assistant and school teacher. The truth is evidently taking effect here. One man declares his firm belief in the Eternal God and his Son Jesus Christ, and gives evidence of being truly converted. Another man also seems to be gaining light, and professes to believe, but does not yet show signs of repentance and faith. There is a good deal of opposition manifested by the surrounding Peguans and Karens, to the little beginning made here; but, I trust, the Lord will carry forward the work in spite of all opposition. The two men men-

tioned above, were with us until late at night, and appeared unwilling to retire. Both of them have made some progress in learning to read.

6. Am obliged to remain here during the day for a man to come from Amherst, as one of my coolies* proves to be unable to travel. Have had a good deal of conversation with my men and the Karens during the day and evening, and hope that I have not remained in vain.

Menkoo—Mode of travelling—Pguah.

7. Arose very early and made preparations for starting on our way. At the first dawn of day, Menkoo, the most hopeful inquirer, came in to join in worship before we started. Soon the other man also came in, and we had worship in Karen and Burman, and then set out on our journey. The assistant stationed here accompanies me; I also have one Peguan assistant with me, besides whom we have three coolies. One carries my bed and clothing, another cooking utensils and a few articles of food, and the third carries my dishes, and a basket of books for distribution. Each man divides his burden into two parts, as nearly equal as possible; slinging one upon each end of a bamboo, he carries them upon his shoulder. Our company consists of the five natives abovementioned, and myself; they each have their burdens to carry, the assistants carrying their own. As our roads are but narrow foot-paths, we march single file, according to the custom of the country. I find no difficulty in carrying a thick, heavy umbrella, and walking as far and fast as my men are able to do.

At about 8 o'clock we came to water, and halted to cook our breakfast. Having gathered a few stones to place our cooking pots upon, we struck up a fire, and soon had a plenty of smoking hot rice ready for our breakfast. The thick foliage of the trees shielded us from the sun, and a large stone served me for a table. After a good long walk, I never fail of having a good appetite, and get on well without a cook, for every native knows how to boil a pot of rice. About 2 o'clock arrived at Pguah, and took possession of the *zayat*, a miserable little shanty, without any thing with which to stop two large door holes, which is rather unpleasant, as the people tell us the tigers are in the habit of prowling about

the village at night. Very soon after our arrival, several came for medicine and to request me to go and see their sick. Although I know but little about medicine, the natives in Amherst and vicinity think me quite a doctor; and though it sometimes is no small interruption to my other duties to attend to their calls, yet it frequently enables me to do them good, and gives opportunity to preach to those who would not otherwise give me a hearing. After dinner I went to see a poor sick man, who, for several months, has been deranged. I could do nothing for him; but all the neighbors and friends were present, and listened to the preaching of the gospel for an hour and a half, occasionally asking questions. I shall remain here only one night, as I wish to spend most of my time in three or four villages.

Crookpie—Hopeful cases—Dispute with a priest.

8. Came to Crookpie, a village of about 100 houses. Spent the evening at the house of a man formerly in government employ. He is a man of more than common intellect for a Peguan,—has the New Testament and several other of our books, and has been in the habit of reading them at times for several years. I hope he may yet be brought into the kingdom of Christ. His wife and several others were present, and listened with a good degree of attention. I feel a great interest in this man. He is uncle to the Chinaman who accompanied Mr. Bennett to America, whose mother was a Peguan.

9. Sabbath. Had worship with my assistants and coolies, but have not been into the village, as I have not been well during the day. In the morning the head priest of the village came and sat down near me; several of the villagers were also present. I entered into conversation with him, but he showed no desire to know the truth. "Call God here, and let us see him, then we will believe," was his favorite reply to every thing said relative to God. I showed him my knife, and asked him if he thought it was *made*, or *happened* to become a knife. He said it must have been made. I then pointed to the sun, and asked him if he thought that came by chance, or was created. He replied, "It became a sun by its own deeds of merit." The Burmans and Peguans believe that *men* become men, or beasts, or suffer the pains of

* A cooly is a porter, or burden-bearer.

hell, or enjoy the bliss of the nat country, in one state of existence, in consequence of their good or evil deeds in a former state of existence; but, with regard to inanimate things, they believe they come by chance; and the priest, probably, made the reply he did, relative to the sun, thinking it the easiest way of avoiding the inference, that it must have had a creator, and that *that* creator must be God. I showed the folly of his reply, and went on to preach to the people, doctrines of the bible relative to God, and the relations we sustain to him, and the grace of our Lord Jesus Christ in coming into the world to die for our salvation; the priest remaining silent, except now and then saying, "Call God here, and we will believe." At evening several young men came to the zayat, but were so full of mirth, that we found it but casting pearls before swine to try to preach to them.

Company of Tavoyers.

10. Arose early, and after worship, started on our way. Walked about fifteen miles and arrived at Anang, having passed two small villages. Found the son-in-law of Ko A, the man baptized in September last, at Amherst, here sick. He was anxious to obtain medicine, which I gave him. This gave me a good introduction to his parents and friends, which I improved in endeavoring to make known to them the gospel of Christ. As the zayat is entirely open, we thought of trying to find a place to sleep in the village; but no one appearing cordial in receiving us, we returned to the zayat, where we found nine Tavoyers, who had also stopped for the night. Being so many, we felt tolerably secure, though the jungle comes up close to the walls, and is infested with tigers. Both myself and assistants tried to preach to the Tavoyers, and they were present at our evening worship. May the seed thus sown by the wayside, spring up and bring forth fruit to the glory of God.

Arrival at Cawdote—Ko A—Ko Shune.

11. The man to whom I gave medicine last night brought me some buffalo's milk, which is a great luxury here in the jungle. We set out early in the morning, and travelled until 3 o'clock, when we arrived, quite exhausted by the heat and journey, at Cawdote. This is the residence of Ko A. We met with a cordial reception from him and one of our assistants,

who came down by water, and arrived here a few days before us. We have permission to stop in the house of Ko Shune, a hopeful inquirer, as long as we remain, as he and his family are absent in their rice fields. Ko A brought us presents of water-melons, fowls, and rice; and remained with us until late at night. A number of the neighbors were in during the evening, to whom we endeavored to show the need in which all men stand of a Savior, showing them, from their own scriptures, as well as ours, the impossibility of being saved from sin by our own works. They did not dispute the truth of what we said; but said it was a *hard saying*, that they could not be saved by their own good works.

A friendly native—Opposition.

12. Early in the morning, before I was up, Ko A was in with buffalo's milk, &c., and engaged in conversation with the assistants. I am much pleased with his appearance; and it is truly refreshing to meet with a warm-hearted Christian in this moral wilderness. The assistants went to see the owner of the house in which we stop. He declared his decided belief in the gospel, and was delighted to see the disciples. Many of the people here appear very friendly toward us, but none except Ko Shune are very promising inquirers. Several were in during the day and evening, to whom we made known the gospel, among whom was Ko A.'s wife, who listened very attentively, and appeared interested in what she heard. There is a great deal of opposition to the gospel in this region, and Ko A.'s having become a Christian, and Ko Shune being so favorably disposed, serve to bring to light the opposition that is felt.

Case of sickness.

13. An old man came and begged me to go and see his daughter, who was sick with the dropsy. Went, and found her a most pitiable object, swollen to a frightful degree from head to foot, unable to turn herself, and greatly troubled for breath. Could not give them any encouragement to hope for her recovery.* The neighbors and friends being together, I told them of the place where sickness and sorrow

* This woman has since recovered, by taking repeated doses of jalap and cream tartar, which have proved effectual also in many other cases of the same disease in Amherst. Dropsy is a very common complaint among natives.

never come, and the way to arrive there. Left the assistants to continue preaching to the people, and returned to our lodgings to get some medicine to relieve the poor woman of her distress for breath. In the evening there was a heavy thunder shower, which prevented any from coming in except Ko A. Had a good deal of conversation with him, and exhorted him to endeavor, by well doing, to put to silence the gainsaying of foolish men.

Journey from Cawdote to Ya.

14. Left Cawdote, intending to spend several days here on my return, when, I hope, Ko Shune will be through with his harvesting, and be at leisure. Had an opportunity to preach to five men by the wayside, as we stopped to rest. Passed a small Peguan village, and arrived at a Karen village. At first they did not appear to be inclined to listen to us at all. But the old chief gave us an old uninhabited house to stop in, and in the evening a good number were in to listen to what we had to say. The Karen assistant preached, and read, and repeated parts of their spelling book to them. They appear quite delighted with all this, but when urged to learn to read, and examine the evidences of Christianity, they would point to a huge image, half bird and half man, that stood in one corner of the house, and say, "We have just given eight rupees for *that*, and have done other works of merit; must we give all these up?" They appear halting between Boodhism and Christianity. If it were not for the old chief, I think they would decide to learn to read, at least. We hear the tigers on two sides of us, but a short distance off; but our floor is so high from the ground, that we are not in much danger.

15-17. Have remained at the Karen village, endeavoring to persuade the people to turn to the Lord. At times, they have seemed on the point of deciding to yield, and accept the offer of salvation through Christ; but, to-day, the old chief, who has been absent for two days, returned, and this evening the whole village, with the exception of one man, are engaged in a drunken frolic. We have determined to leave the place on the morrow; but I hope the time is not distant when the true light will gain admittance here.

Style of building.

18. Saw the old chief before we started, and exhorted him to repent and

turn to the Lord, who would have mercy upon him and pardon all his iniquities; but his heart seems fully set in him to reject the mercy of God. Have been unwell for several days with a slight attack of dysentery, and to-day travelled fourteen miles in much pain. We passed one Karen village of seven houses, because we could not get a place in which to sleep. We stopped to rest at the chief's house, which, like all the rest in the place, was a little hut stuck up on small poles, about twelve feet from the ground. The tigers are troublesome, and the people are too indolent to build houses which would protect them from danger, so they make them high from the ground; but they are so frail, and the ladders for getting into them, so shackling, that one not accustomed to them, can hardly venture to ascend, lest the ladder should let him down, or the addition of his weight to that already in the house, should prove too much for it, and the whole fall to the ground together. The chief's house was but about fifteen feet square, but answered for a kennel for some half dozen large dogs, a roost for a good number of fowls, as well as a home for a large family of human beings. The chief himself was a large athletic man, of about thirty years of age, ignorant as possible,—said he was determined to cleave to the customs of his fathers,—which is to drink arrack, worship the nats, and live in ignorance and filth. We were told that there was a vacant house in the next village, which was but a short distance off; so we passed on, in hope of finding a lodging place. We have got permission to stay in the unoccupied house; but, alas for us! a large family of fowls can show clear proof of having had undisturbed possession of it for a long time. The floor is so broken, that we have to walk with great care, lest we fall through, and it would be no joke to get a fall here. We have not been able to get a hearing from any of the people. Christians from Tavoy have been here several times, and they have learned enough of Christianity to know that they must give up drunkenness, if they embrace it. This they are determined not to do, and so keep aloof from us.

Arrival at Ya—Preaching—Inquirer—Opposition.

19. Arrived at Ya about 1 o'clock, P. M., very tired. The former head man of the district soon came in, with

several others, with whom we conversed a little. He furnished me with a *chair*, which was very acceptable, after having done without one for half a month.

20-23. During the past four days, we have tried faithfully to make known the gospel of Christ. Every evening we have good, attentive congregations, and some have appeared, for the time, much interested. One man who has had some portions of the scriptures several years, and has frequently heard the gospel from the native assistants, has been present three evenings, and though his questions have shown the great darkness of his mind, they have also shown that he was beginning to inquire after the truth. I have been treated disrespectfully by one man only. He tried to excite mirth, and make ridicule of us and the gospel when he found himself unable to answer our arguments; but was reproved by several for his improper conduct, and left the company. I have found more than is common who were ready to admit, that but one religion could be true;—that if Christianity were true, Boodhism must be false, and vice versa. This I have usually found them unwilling to admit, their common plea being, "Your religion is good for you, and ours for us." Several have taken tracts and portions of scripture. May the Lord grant his blessing upon our labors, and the seed sown may spring up and bring forth fruit to the glory of God. Our help must come from on high.

Return—Illness of Moug Oung Men—Taxes.

24. Left Ya, and returned to the Karen village where we staid on our way down. Moug Oung Men, my best assistant, is sick with fever. The night is dark and dreary. The heavy, dark thunder clouds completely cover the heavens, and the frequent flashes of lightning show us how poor a shelter our hut will be from the storm; and the yells of the drunken Karens, who are convened near, add much to the gloominess of our situation.

25-27. Have spent the three past days in Lamaing. When I have, on former occasions, visited this place, I have found numbers to listen attentively to the gospel; but this time, the people were too much excited with regard to their taxes, &c., to pay much attention to any thing else,—Capt. Place, assistant to the Commissioner,

being here examining into the measurement of the land, &c. However, some few have listened with apparent interest, and received tracts and portions of the scripture, which may prove the means of their salvation. I called upon Capt. Place, and he very kindly furnished me with some quinine pills for Moug Oung Men, who continues quite ill with fever.

28. Left Lamaing and came to Cawdote. Poor Moug Oung Men continues quite sick, and I am much distressed about him. Ko A appeared greatly rejoiced to see us again, but we were disappointed to find that Ko Shune had not yet got through with getting his paddy home; but just at evening he came with a load, and I had a few moments conversation with him. He seemed overjoyed to see us. It is refreshing to one's soul, in this dark wilderness, to meet with a warm Christian greeting, even from one or two persons. May the Lord carry forward his work here, and glorify his name by the conversion of many souls.

Kindness of the people at Cawdote—Ko Shune.

March 1, 2. The people appear very friendly, and treat me with much respect. Several have brought me presents of milk, rice, and melons. This is the only place in the country where I have received *any thing* without paying its full value for it; but here, they refused to receive pay. The articles were in themselves of small value, but showed a kindly feeling in the donors. A number of persons, both male and female, have listened attentively to the gospel. May the word they have heard, prove the power of God unto their salvation. I have seen Ko Shune for a few moments, morning and evening, each day, and am encouraged to hope that he is a truly converted man. At one time, as I stood conversing with him, he saw one of the assistants coming towards us, and immediately said, "When I see that man, I love him; I love Ko A, and I love all Christians;" forcibly reminding me of the scripture, "We know that we have passed from death unto life, because we love the brethren." May he yet prove a burning and shining light in this dark region.

Return to Amherst by water.

4. Having hired a boat, and made preparations to return home by water, as Moug Oung Men is too ill to go by

land, we started at 4 P. M., and came down to the mouth of the creek, where we have cast anchor, and are to remain until 3 o'clock in the morning, when we are to put out to sea.

Our craft is a small canoe, with a board about ten inches wide upon each side, and the aperture between the board and canoe is plastered with mud, to keep out the water. It is said to be capable of carrying eighty or ninety bushels of paddy. The bottom being round, like a log, without any keel, it rolls about on the water at an uncomfortable rate. We can hardly stand up, and walking is out of the question. There are nine of us on board, and we shall not have room to stretch ourselves to sleep. Ko A had been with us all day, and Ko Shune for a couple of hours. We conversed much with them, and before parting commended them to the care of God, not expecting to visit them again until next year. In view of my trip, I am encouraged to hope for the spread of the gospel through this region. The people are exceedingly ignorant, but there is an increased readiness to listen to the gospel, and many, here and there, are reading the scriptures and tracts, which may prove the means of their salvation.

5. At 3 o'clock in the morning weighed anchor, and put out to sea. It was very hazy and dark; but with great care we succeeded in avoiding the numerous rocks and sandbanks, and got safely out, and the moon soon after rising, we moved on in comparative safety. The sea was rough, but the men worked well at the oars, and the boat danced along over the waves; and much to our joy we reached home at 5 o'clock, P. M., and found all well. The distance from Cawdote to Amherst is a little over fifty miles.

20. This morning a little boy belonging to our school, died. He has not been able to speak since my return from Cawdote; but his parents (heathen) say that before he was taken sick, he used to ask them to let him be baptized; and that after he was taken sick, he was accustomed to pray frequently. Who knows but he was led by the Holy Spirit to trust in Christ, and is now in the enjoyment of that rest, which remains for the children of God?

Examination of candidates—Baptisms.

Left home at 4 P. M., to visit the Karens and attend to the request of a man and his wife, to be baptized. In

the evening had worship, and examined the applicants for baptism, and was very well satisfied with them.

21. All the Karens came together, and after worship I consulted with the Christians present, (nine in number,) as to the propriety of baptizing the two persons; and they being in favor, we started for the water, which was situated in the unbroken jungle, about a mile from the village. There was a wildness about the place, which seemed well in harmony with the character of the people. We sang in Karen, and I addressed the people in Peguan, and prayed in Burman and Peguan, and administered the ordinance with much satisfaction. The people listened with much attention, and behaved with perfect propriety through the whole. I trust the services may be blessed to the good of many. The candidates appear very happy. The woman is nearly blind.

22. To-day is our covenant meeting. During the past three months, nothing of interest has occurred in the church. The state of religious feeling is low, but I hope there is a little desire felt by some of the members to grow in grace.

23. Preached in Burman at 10½, and at 4 P. M. administered the communion. Present, nineteen Peguans, six Burmans, four Karens, one country born, and Mrs. Haswell and myself,—thirty-two in all. The season was pleasant, and, I hope, will be blessed to the good of all present.

In the evening preached in English. About a dozen present,—persons who came down from Maulmain for the benefit of the sea air.

China.

LETTER FROM DR. DEVAN.

Canton, June 9, 1845.

In my last, I promised to give you some account of our operations here. Herewith you have the statement. On our arrival at Canton, we took up our abode in a part of the city partially devoted to foreigners; the reason being, that we could not get a place, such as we needed, among the Chinese. We, however, procured a small Chinese house, consisting of two rooms, in one of which several of our native assistants lodged and ate, while the other was used on Lord's days for public preaching of the gospel, and on Satur-

days for a dispensary. On both of these occasions, we have an attendance of some thirty or forty individuals, to whom the word is faithfully preached and Christian books are given. On the other days of the week, this place is made a sitting room for the assistants as well as a depository for tracts, &c. Frequent visitors are there received, and the word of life is administered to all. At our own dwelling house, very many Chinese, of all ranks of life, are continually calling; and to all, pretty nearly without exception, the doctrines of eternal life are preached. Br. S. and myself, on going out, generally take a bundle of tracts or scriptures and distribute them, freely mingling therewith such exhortations as may, at the time, be deemed advisable. We find it necessary to exercise discrimination in the giving away of books, for we find a great many more applicants for them than it is judicious to supply. We, now and then, have had persons refuse receiving a tract; but it is so rarely the case, that it elicits much surprise when we meet them. We are not sorry to see manifestation of feeling upon these matters, for it evinces some thought upon the subject of religion. Hence when any personal abuse is bestowed upon us by the people, or when they call us, as they sometimes do, "Worship man," "Jesus," "Sunday devil," &c., &c., we are not particularly displeased. Every evening the native assistants meet for prayer and reading of the scriptures, and one or the other of us meets with them.

During all this time we are continually in search of a house in a right part of this city, and which we may convert into a chapel; but either the rent is so unreasonably exorbitant, because we are foreigners, or the people residing in that street in which we may have found a house, raise such a hue and cry against a foreigner's residing there, that we have not as yet been able to secure a proper place. In the meanwhile, God seems to be subjecting us to a shifting process, as if to prepare us for great things. One of the members of our Chinese church was charged by the deacon and Chow, who is the assistant of br. Roberts, with improper conduct. The charge was investigated two or three days ago, and after a most thorough examination, the charge was found to be groundless. Against his accusers, however, there arose a suspicion of improper conduct,

and an opportunity having been afforded to verify the suspicion on the part of one of them, it was found necessary to exclude him (*Luk*, the deacon,) from our church for opium smoking. It was done, and, of course, his employment as a native assistant ceased at the same time. The other, who is *Chow*, an assistant under the direction of br. Roberts, was referred to him for investigation, as also the adoption of such course as might be deemed proper; an offer was made to him to furnish proof of the same fault, if requested. These are some of the trials to which we are subjected, laboring amidst these opium-smoking idolaters: on all sides of them the disciples (who, after all, are but babes in Christ,) find strong inducements to fall into that sin. Notwithstanding the ostensible wishes of the government, and the fearful visitations made by the strong arm of power upon those addicted to this vice, it is alarmingly on the increase, and the barefacedness with which the opium is sold, and the necessary apparatus for smoking exposed for sale, plainly prove that the local authorities either will not or cannot prevent opium smoking.

In accordance with the previous vote of the mission, br. S. went to Hong-kong on the first Lord's day of the month, to administer the Supper to the Tie Chew church. At the same time he baptized several who had been waiting a length of time for admission to the church, and who, on being examined by him, gave satisfactory evidence that the Lord had been gracious to their souls. But of all this, you, of course, will receive an account from his own pen. Mrs. D. and myself are still engaged in the study of the language. It is really hard work; we need your sympathies and prayers to help us to go on. The heat of the climate is enervating, both to intellect and spirit. But we believe the Lord sent us here, and we believe he will accomplish that whereunto he sent us. Our duty is only to do our utmost; the *issue* is none of our affair, and we are not responsible for it.

Our native assistants find themselves here subjected to another trial which was scarcely anticipated. I mean the sneers and sarcasms of their fellow-countrymen. "Abandoned followers of an abandoned foreigner," or "traitors to their country's customs," and such like expressions, cause them to feel deeply the crosses which every Chris-

tian Chinese must take up. But the Lord is our strength.

Yours very truly,
T. T. DEVAN.

Siam.

ANNUAL REPORT OF THE SIAM MISSION,

For the year ending June 30, 1845.

Our readers are well aware that the Siam Mission has suffered severely from a deficiency of laborers. The Board have long been desirous of strengthening it, but have, unhappily, been prevented by the want of pecuniary ability. The prospect now is, that the needed reinforcement will not long be delayed. Let the funds be produced, adequate to the necessities of the case, and well qualified missionaries will soon depart for that promising field. Mr. Goddard is greatly needed in China, and we hope the day is not far distant, when the Board can safely transfer him from Bangkok to the important post to which he is eminently adapted.

Bangkok, (Siam,) July 21, 1845.

As we have now been preserved through another missionary year, and permitted to continue our labors under the patronage of the American churches, we feel called upon to give some account of those labors, and of the success which has attended them, so far as it comes within the reach of observation and description.

The past year has been, in many respects, a year of trial. Our numbers have been diminished by the departure of br. Davenport and family in February. Br. Jones and family have also been absent, on account of sickness, for nearly three months past; and the expressed wish of the Board and of the mission at Hongkong that I should remove to China, has placed me in a very unsettled state. Thus our circumstances for prosecuting missionary work, have been much more unfavorable than heretofore. But the intelligence which we have recently received, adds a still deeper shade to our discouragements. We were aware that you appreciated our wants, sympathized with us, and were seeking to send us help. We were also aware that you had spread our wants before the churches,—that the Convention had acknowledged

them,—and that it had come to be generally understood that we are in pressing need of help. Knowing these facts, we were confidently expecting soon to welcome fellow-laborers to this field; we were ready to receive them and send them forth either to the whitening fields, that they might fill their bosoms with sheaves, or to the fallow ground, that they might break it up and sow the precious seed. But instead of realizing these anticipations, we are informed that a brother, who has offered to join us, cannot now be sent for want of funds; and that no more missionaries can be sent out until the debt of the Board is reduced. Is it true, then, that the Convention, as representative of the denomination, has acknowledged that “the Siam Mission, in both its departments, stands pre-ëminent both in its *wants* and its *promise*,” and also that “the Siam Mission must become extinct unless it be *speedily* reinforced,” and yet the means of reinforcement are not furnished, and those who would come are delayed, and, perhaps, finally hindered? We hope for better things; and though hope deferred has often made our hearts sick, yet so long as our labors not only promise, but are actually crowned with the most happy results, we will gladly continue to hope and to labor; and we trust we utter the sincere emotions of our hearts when we express our thanks to our Heavenly Father for continuing to us the privilege of laboring another year for the salvation of this perishing people. Our labors during the past year have been very similar to those of former years.

Until the departure of br. Jones to Singapore, on the 1st of April, (when all *direct* missionary work in the Siamese department was suspended,) both daily and Sabbath worship were regularly conducted in Siamese, attended, however, by few except persons in our employ. Tracts were distributed at the house, and generally called for in a more respectful manner than formerly. Much of Mr. Jones's time has been spent in revision, proof-reading, &c.; but religious discussions have not been neglected.

The Chinese morning and evening worship, accompanied by explanations of scripture, has been attended by from eight to fifteen Chinese persons in our employ, and their friends. The congregation on the Sabbath, though small compared with congregations in Christian lands, has been larger than for-

merly; it is made up of about thirty-five persons, who attend with considerable regularity, and various occasional attendants. There have also been two weekly meetings in different neighborhoods, attended by a few of those who live near. The out-station at Leng-kia-chu has been regularly occupied by one of the assistants. Two individuals there (beside the members of the church,) have attended to the word with much assiduity, and we hope *not in vain*, though we do not yet deem it expedient to receive them to the church. A weekly meeting has also been held at Ma-ha-chai, a small village about a mile this side of Leng-kia-chu, where one Chinaman has for some time manifested a disposition to receive the truth in love; he goes to L. on the Sabbath. Considerable labor has also been performed at Bang-chang, where a few Chinese have seemed disposed to attend seriously to the truth; one exhibits many characteristics of a sincere convert. The uncertainty of our future prospects has prevented us from prosecuting our labors in this interesting field as we otherwise would have done. We are obliged to think more of confirming, than extending our labors.

As Assistants—Kiok Cheng has been employed through the year; though, during two or three months, he was able to do but little on account of ill health. Chek Chin and Gne Seng, were employed until the 1st of April, when they were dismissed for want of sufficient apparent usefulness. Heng Kit has been employed since the 1st of January, and bids fair to become extensively useful. Two other brethren, —persons of small abilities and little education, but somewhat *rich* in faith, experience, and good works, have been employed much of the time to accompany the assistants in their daily labors.

These assistants have been daily employed in distributing tracts, visiting and conversing, from house to house, and have assisted on the Sabbath,—the second service in the chapel having been generally conducted by them.

They have labored in rotation, though not regularly at the out-stations. The knowledge of the truth has evidently been extended during the past year. More than 4000 tracts have been distributed in different parts of the country. Five have been admitted to the church, and one excluded,—leaving the present number, twenty-four. The individual excluded, had taken another wife while his true wife is still living in China; he has, however, since put her away, and exhibits signs of penitence, which, we hope, his future life may prove sincere. Beside those already mentioned at the out-stations, there are here in Bangkok five or six inquirers, some of whom appear very encouraging.

The Boarding School was discontinued in December, owing to the feeble health of those engaged in conducting it. The average number of scholars had previously been eleven; they received instruction in Siamese, Chinese, and English. To render a school here permanently profitable, requires a greater share of time, attention, and strength, than we, in our present circumstances, can devote to it. Were a missionary family devoted entirely to this department, we have no doubt the results would be most encouraging; but, otherwise, there is little prospect of real usefulness in this sphere of labor. The experience of the members, both of our mission and also of the American Board of Commissioners for Foreign Missions, seems to have taught clearly that the female members of the mission cannot expect here to enjoy a sufficient amount of health and strength to enable them, in addition to the care of their families, to give sufficient attention to a school, to make it really profitable.

The Printing Office and Bindery were under the care of br. Davenport till the 1st of January, when they were committed to the care of br. Jones, and in his absence to br. Chandler. Printing during the year has been as follows:—

	Copies.	pp.	Total.
<i>Siamese</i> .—Outlines of Old Testament Biography,	3000	136	408,000
“ Introduction to Natural Philosophy, } Job work for Mr. Davenport, }	140	90	12,600
“ Nine signatures of N. Test., new edit.,	3000		21,600
<i>Chinese</i> .—Gospel by Mark, (Dean's,)	162	82	13,284
“ Catechism,	1850	40	74,000
“ Hymns,	500	46	23,000

The Foundry has been under the joint care of brethren Jones and Chandler. The fount of Siamese type, ordered last year for the Commissioner at Maulmain, has been completed and forwarded. A fount has also been cast for Chau-fa-yai, on double Small Pica. The fount on English body has progressed but very little; no native help can be obtained capable of cutting the punches properly, and the whole work must be executed by Mr. Chandler's own hands. To keep the native help in work, a fount on two line Bourgeois has been commenced and nearly half the punches cut.

In our report last year it was stated that br. Chandler had aided prince T. Mowfanoi in building various kinds of machinery, and awakened considerable interest in the work. At the urgent request of the prince, br. Chandler continued to visit his palace for three or four months, during which time a machine shop, commenced a short time before, was finished, and many tools and machines for the use of the shop, made. The shop is ninety feet long by twenty wide. Every thing was made and arranged as much as possible after American fashion. Almost from the commencement of br. C.'s labors, the prince directed his men to cease from labor on the Sabbath; and though they have often been hurried with work for the king, we are not aware that any work has been done on the Sabbath for more than a year. The shop and tools are cleaned up every Saturday, as regularly as in a Christian land.

In conclusion, we would express our concurrence in the statement made before your Convention, April, 1844,—“That the Siam Mission, in each of its departments, stands preëminent both in its wants and in its promise.” We might indeed have hesitated, ourselves, to use the word “preëminent,” as we know that many other stations are languishing for want of help, and are also exceedingly fruitful in promise. But our wants are manifest; weakness characterizes all our efforts, and the multiplicity and variety of cares devolving on so few individuals, rapidly exhaust all our energies. Hence the opinion of the Committee of your Convention, that “the Siam Mission must become extinct unless speedily reinforced,” is, doubtless, correct. And with regard to the promise of this field, it is true, that, especially in the Siamese department, we have long been

called to labor under great discouragements; we have, thus far, sowed only in hope, and have not yet, to any great extent, been made *partakers* of our hope. No one can be more sensible of the difficulties and discouragements connected with this mission than we are, having long labored under them; and if there be any good reason why it should be abandoned, or allowed quietly to become “*extinct*,” we have the best means of knowing it. But we know no such reason. On the contrary, we see numerous and weighty reasons for continuing our work. In the Siamese department, the New Testament has been translated, and numerous valuable tracts prepared, and the means for printing them have been brought to a very satisfactory degree of perfection. We have thus, at immense labor and expense, attained a position of permanency. Preliminary work is mostly done; and we have the means of going forward to as great an extent as the Master and his stewards in America see fit. There is here an immense population, and there are great facilities for spreading the knowledge of the truth among them. They can generally *read*, and they *do read*; they read our tracts, and they understand them to a considerable extent, and they will listen to conversation when there is any one to go and converse with them. We doubt whether a people is often found, where there are so great facilities for spreading the *knowledge of the truth*, as among the Siamese. And this is the great work of the missionary; he is sent to make known the way of life, whether men will hear or whether they will forbear. The truth is a sweet savor unto God as well in those who perish as in those who are saved; and if God should see fit to glorify his name, by sending the gospel to a people who will not receive it,—who are we, that we should refuse to be the bearers? But we have no evidence that such is the case with the people of Siam. True, the present institutions and government of the country are *peculiarly unfavorable* to the reception of Christianity; but is any thing too hard for God? True, also, the gospel has long been proclaimed without any apparent fruit in the conversion of the Siamese; but seed *must* have its *appointed* time before it spring up. How often, even in many important places in America, has the cause of Christ struggled long and been repeatedly crushed, to all human appear-

ance, before it has become established. It is not for us to fix limits to the times and seasons which God has put in his own power. Our time of discouragement, and want of apparent success, has not yet equalled that of the first missionaries to the South Sea Islands; and if, eventually, our success shall be as complete as theirs, who will say that one effort has been put forth in vain? or if our success should not be like theirs, who will venture to say that God is not equally glorified, and that our labors are not equally agreeable to him?

There is another consideration growing out of the connexion of the two departments of this mission, and the assistance which they mutually confer on each other. Labor in the Chinese department has already been crowned with an encouraging measure of success; and with a church of twenty-four members, and several inquirers living in different parts of the land,—two valuable assistants, and several other brethren, able and willing to assist to some extent, the cause has attained to a state in which it makes *some* progress with a comparatively small amount of missionary labor. To abandon it, therefore, would be to give up advantages of no ordinary character, already secured, for what is entirely uncertain. But the present openings in China, in connexion with the state of public feeling in America, render it almost certain that this department will, for some time, be but feebly supported; of course, it must lean on the Siamese department, and the two must assist

each other. We have here, in reality, two missions; and by the encouragement and assistance which they impart to each other, *much more* can be accomplished than by two missions of equal strength differently situated. Indeed, *feebly supported* as they *have been*, they could not stand alone; the Chinese department could by no means have survived until now, but for the encouragement and support which it has derived from the Siamese. Hence, to relinquish one department, would, probably, lead to the abandonment of the other; it would be giving up the advantages which result from the mutual coöperation of two missions, as well as all the other advantages which have been secured by a long and patient endurance of the trials which have attended our progress thus far. But our hope and prayer is, that laborers may be sent forth to this field; and our *unwavering expectation* is, that in due time, every effort put forth in the fear of God for the salvation of this people, will be crowned with the most glorious success. In the mean time, we humbly beseech the friends of Christ, instead of adding to the almost overwhelming trials which have ever clustered around this mission, to come up at once to the help of the Lord against the mighty. Break not the bruised reed,—but let the "*Siam Mission be speedily reinforced,*" that it may not "*become extinct.*"

By order and in behalf of the mission, I remain, dear brother, yours truly,
J. GODDARD, Sec.

Miscellany.

The Divine Method of Raising Charitable Contributions.

The following article, from the pen of a distinguished minister of the gospel, has been published as a "Missionary Paper," by the American Board of Commissioners for Foreign Missions. It contains suggestions which we beg our readers seriously to ponder. The more closely we conform our plans of action to those of infinite Wisdom and Love, the more rationally may we anticipate success.

Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. 1 Cor. xvi. 2.

Love gives a cup of cold water to a disciple. Love visits the needy and the afflicted. Love goes forth to seek and save the lost. In a distant country, under the burning sun, amid privations, many and great, love cheers the weary, drooping stranger, while he pities, and instructs, and guides the returning wanderer. So God sent his Son into the world to save sinners. So the Son came, saying, "I delight to do thy will, O my God." To

build the tabernacle, the willing-hearted brought enough, and more than enough. Said the man after God's own heart, "Because I have set my affections to the house of my God, I have of mine own proper good, of gold and silver, prepared with all my might three thousand talents of gold, and seven thousand talents of silver. Who then is willing to consecrate his service this day unto the Lord?"

Love was the grace of God bestowed upon the churches of Macedonia. Then, in a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality. They were willing of themselves beyond their power. They prayed the Apostles with much entreaty to receive the gift. They first gave themselves to the Lord, and then were they ready to do his will in every good work. Love inspires the grateful recollection of the grace of our Lord Jesus Christ, who, though he was rich, yet for our sakes became poor, that we through his poverty might become rich. We are not our own, but are bought with a price; and, in the exercise of love, we devote to him that loved and bought us, all that we are and have, and all that we can do, to carry into effect his designs of mercy to perishing men, and we ask, each one for himself,

"What can I do for Him that died,
To save my wretched soul?"

Knowing, as we do, the languishing state of the missionary enterprise, in all its departments, we shall rejoice to find *the Divine method of raising all the funds we need.*

Let us examine this DIVINE METHOD.

1. It is to contribute frequently and *statedly*. Upon the first day of the week. This is frequently, for it is once in seven days. Nor shall we think that God calls too frequently, if he calls once a week, to make some appropriate acknowledgment of his right, by giving a portion of what he gives us, to carry on his peculiar work in the world, and to save the perishing; to save them, not from starvation, but from perdition. Can once a week be too frequently to lay by in store to feed the hungry and clothe the naked? Was it not ordered in the churches of Galatia, as well as in the church of Corinth, that the same rule should be observed? And can we hesitate for a moment to adopt it in regard to the evangelizing of the world? Once a week—can this be too often to make a pecuniary contribution to send the word of life, or the messenger of mercy, announcing life to those who are dead in sins?

Were our souls where theirs are, should we think once a week too often to be thought of, and prayed for, and labored for, that we might live? Relief must be had. God has ordered it to be given by us, and given on the first day of the week. *Frequently*, so that we may never forget it.

Statedly also. Upon the first day of the week. What day could be more appropriate? The Redeemer's birth-day. As it is said, "This day have I begotten thee." The day of the church's foundation: for, on the first day of the week, the stone which the builders rejected, became the head of the corner. What precious associations! A rising Savior! A church founded! Now, on the same day, we lay by in store that which may honor the Savior, add lively stones to the building, send hope to the benighted world. It must be good also to begin the week with this labor of love. Let God have the first fruits of all our time; let the noble object of saving lost men, as co-workers with God, pre-occupy our thoughts and our plans, give tone to our spirit, and direction to all our movements. To commence the week in this manner assimilates earth to heaven, the employments of Christians to the employments of angels. The sanctity and the blessedness of the Sabbath are thus spread over all our time and all the work of our hands. Thus frequently and *statedly* the *Divine Method* requires to lay by in store.

2. It is to contribute *universally*. "Every one of you." Is it a *duty* to contribute frequently and *statedly* for evangelizing the world? Whose duty is it? the duty of every Christian. Is it a *privilege*? Whose privilege? Does our Lord demand the service of every one? Does he not, at the same time, allow every one the privilege? Who is it, then, among all his friends, that is to be exempt from the duty? Who that is to be deprived of the privilege? Not one. Due allegiance is expected of all, and due favor is shown to all. It is ordained that *every* one shall lay by him in store. How suitable and how beautiful is this arrangement! Here the whole church of Christ, the high and the low, the rich and the poor, the male and the female, appear before him on the first day of the week. Nor does any one appear empty. Every one lays by him in store an offering, as an acknowledgment of obligation and thanksgiving. This being done frequently and *statedly*, and on that day of consecration and blessing, it is suited to produce the most happy results. Here all hearts beat in unison before the face of the Lord. This act is done by every one in his own dwelling, under the

eye of the Lord, who seeth not as man seeth, but looketh upon the heart. From a principle of obedience and love every redeemed sinner gives an offering to the Lord. While this method cherishes the best feelings towards God our Savior, and towards his people and cause, it does, at the same time, lie at the basis of all that is needful by way of contribution.

For a moment think of the power which the mighty Savior can call into action on this principle. Suppose a church of two hundred and fifty members. Let every one be poor, and every one lay by only the widow's two mites, which make a farthing. One cent a week from two hundred and fifty Christians, will amount, in a year, to at least one hundred and twenty-five dollars! Is not the DIVINE METHOD one of great power? How vast the sum from a million of Christians!—from a million of poor Christians! Not less than five hundred thousand dollars!

But this is by no means the divine standard of contribution. It is only the frequency and universality that we have yet considered. And far be it from us to intimate that the rich are to contribute no more than the poor. Such is by no means the DIVINE METHOD.

3. It is to contribute in due proportion. "*As God hath prospered him.*" It is supposed that every Christian is engaged in business. It is needful while in this world that every one should have some honest and laudable mode of acquiring property, both to supply personal and domestic wants, and afford a surplus for the needy. Believers were generally poor in apostolic times, and obtained the means of their support by their daily labor. At the end of the week, their work being done, they could be ready to observe the Divine Providence in regard to them, and to know how they had been prospered in their business. And this was the rule of proportion for their contribution. They might lay by in store a certain per cent., five, ten, twenty, or any other proportion, just as they were able or as their love prompted them to do, either more or less. If, at any time, they had received more than common, then their proportion would be the same, while the amount would be greater. And so if they had received less. This would operate equally upon all the members; for the rich would give abundance from their abundant income, and the poor would give a little, just in the same proportion.

The Apostle does not say, however, how much each man should give, only that it should be proportionate to each one's pros-

perity. Every one is able to exercise his own judgment. God wishes not that we should feel as tributaries, but as friends and children; that he is Lord of all, the Father of mercies, and the Savior of the lost; that we should understand the work he is engaged in, and that we are allowed and expected to coöperate in it. And, that our views may be enlarged and our affections engaged, he allows us the unspeakable privilege of considering his kingdom as our kingdom, his work as our work, his glory as our glory, and the happiness and glory of all that is achieved and done, as his joy, in which we are permitted to share. With such a work before us, and such results as our ultimate reward and portion, he calls us to take part in the work, with the assurance that every one shall receive a reward according to his own labor. With our eyes fixed on the future joy, he allows us to deny ourselves, to labor, to make sacrifices, and bear his cross, just in proportion to our faith and love; all proceeding spontaneously from our ardent affection for him, and his cause, and the souls of men. In this blessed enterprise he lays out before us, not only this world, which is the field in which he works and employs us, but heaven and hell, with their eternal realities. Heaven, the dwelling of all that become holy and happy, on the one hand; and hell, with the wicked and the lost, on the other, God reveals to us as the final destination of every soul of man. It is not, then, a mere estimate of our doing a certain amount of labor, or giving a certain amount of contribution, or bearing a certain weight of sorrow and affliction, that is to regulate our action, or our suffering; but it is the worth of the soul, the bliss of heaven, the pains of hell, the example of God, angels, and good men, that are to be always before us. Such are the themes of thought, the expanding, ennobling, and invigorating realities, which are to move us. And, with these in view, God allows us to judge and determine how great shall be the amount that we will consecrate to this noble, angelic, godlike enterprise. The purpose and the act are to be our own, in the sight of God, with the glory and joy that are set before us.

Such is the DIVINE METHOD.

4. It is such as requires order and care. "Let every one of you lay by him in store." Laborers have store-houses. In them they preserve the fruits of their labor. They have also a place for their money; their iron chest or some other place of safety. This is their treasury. In this they deposit the results of their industry and frugality. For what? For the

double purpose of order and safe-keeping. On this place of deposit, how much thought may be expended! It is the store, perhaps, laid up for a day of trouble, or for the helplessness of old age, or as an inheritance for children. In view of this store, one may say to his soul, "Thou hast much goods laid up for many years." Another may calculate how much he may gain by the provident use of this store; or he may pride himself on the power he can exert with his wealth. Others may look towards their little store with an anxious eye, unable to tell how their wants shall be supplied amid the vicissitudes of an uncertain hereafter.

But where is the man who keeps a treasury for God? I mean a place of deposit, in which he may lay up in store, as God has prospered him, his contribution for the relief of the needy, especially the needy soul. It would be no great stretch of the imagination to suppose that a pious mind would find as much pleasure in thinking of the Lord's treasury as of his own. It is the testimonial of his heavenly Father's bounty. Every thought of it calls forth a new emotion of love, with a strong desire to do good to the needy. In this treasury the money is safe, and it is ready. This was one design of the Apostle in ordering this deposit—"that there be no gatherings when I come." He was making collections in Asia and Europe, among the churches of the Gentiles, to relieve the poor saints at Jerusalem. He was the general agent in this concern. As he was passing from one church to another to promote their spiritual interests, he was willing to take charge of their collections, and be the bearer of them for the relief of the poor. But he did not wish to do what they could do themselves. Nor did he wish to be diverted or detained from his great work while their collections were being made. If they would follow his directions, all would be ready. He would receive their bounty, and rejoice with them in their readiness and liberality. Then God would be pleased with their cheerfulness, and honored by the abundance of their contribution and their joy. So in all cases of charitable liberality, if the *DIVINE METHOD* were followed, how pleasant, how delightful would be the aspect of the church! Every member laying by him in store upon the first day of the week, as God had prospered him, what an abundance would there be for every want! How promptly, how cheerfully, how satisfactorily would every want be met! Then would there be no complaint of hard times; for every one's bounty would be ready. Then would there be no complaint of too

many calls; for on every Lord's day the store would be replenished. Let there be a call on one Lord's day for the Bible Society; on another, for the Tract Society; on a third, for the Foreign Missionary Society; on a fourth, for the Home Missionary Society; on a fifth, for the Education Society; on a sixth, for the Sabbath School Society; and so on, till all the Societies, which deserve our aid, have called—and then—what? *Let them call again*; for again we shall be ready. Note, however, that the Apostle does not direct these supplies to be laid by in the house of God on the first day of the week; but every one in his own house. Then, at the call of the Lord, there may be brought forth, from every one's store, whatever has been laid by, or as much as may be needful and proper for that object.

(To be continued.)

Missionary Meetings in Philadelphia.

Soon after the late meeting of the Convention, in New York, the Acting Board were so happy as to procure the services of the Rev. Edward Bright, Jr., of Homer, N. Y., as temporary agent, to visit Philadelphia, and coöperate with the pastors in that city, in an effort to raise funds. He received a most cordial welcome; and, aided by *all* the pastors, and by our esteemed missionaries, the Rev. Messrs. Judson, Kincaid, and Abbott, the results of his agency have been of the most gratifying character. Meetings were held successively in the different churches, and the services are represented as having equalled in interest throughout, "the best hours" of the meeting of the Convention in New York. The amount contributed and subscribed exceeds fourteen thousand dollars. Much as we rejoice in the pecuniary aid thus afforded, we feel a higher pleasure in the assurance that great spiritual benefit will result to the pastors and churches who have thus, in affectionate union, placed so large an offering on the missionary altar. They have shown what can be done by Christians when private interests are held subordinate, and the claims of Christ and the heathen have the supremacy in their judgments and sympathies. The effect of this worthy example will surely be good in

all our churches. New York, Boston, Cincinnati, Albany, Providence, Rochester, Salem, Hartford, Portland, Bangor, Utica, Buffalo, and all our cities, towns, and villages, will be stimulated to “go and do likewise,” and the treasury of the Board will soon be so replenished, as that new laborers may speedily be despatched to fields where brethren are toiling alone and fervently imploring assistance. The changes in our prospects that have occurred within a few weeks, will be quite as cheering to the hearts of our missionaries, as they are to ourselves.

Debt of the Convention.

We are gratified in being able to say, that not only has the amount necessary to extinguish the debt of forty thousand dollars been subscribed, but, within a few weeks, a considerable portion of it has been paid. Among the subscriptions to this object, were several of *one thousand dollars* each. These were, of course, much beyond the fair proportion of the individuals who made them; but they were pledged at a time when the prospect of securing the necessary amount was peculiarly dark and discouraging, and when circumstances imperatively required special effort and liberal sacrifice on the part of a few. At that trying crisis, these steadfast friends of Foreign Missions came forward with a prompt and manly generosity, and made a demonstration of their fidelity to the cause which at once inspired the hope of ultimate success. They felt, and justly, that the demand upon them was disproportionate; but, for the sake of Christ and the heathen, they met it with cheerfulness, and upon them will come the blessing of millions ready to perish.

The hope is now indulged that the subscribers will be so prompt in payment, as to enable the Board to report to the Convention, in May next, that the last dollar of the debt is paid. Should such be the result, how great and how numerous will be the occasions of our joy and gratitude! What changes in one short year!

Life Memberships.

The sum necessary to constitute “any person” a life member of the American Baptist Missionary Union, is one hundred dollars. Many have already availed themselves of the privilege, and thus become partners in the great enterprise. Let the number be indefinitely increased. Thousands in our churches are able to make themselves members, by the payment of this sum. Where the amount cannot be afforded by one, the union of two, three, or four, can easily effect the object on behalf of their pastor, or some other individual. The larger the number, the better for the cause.

Reinforcement of the Missions.

For several years past, the call has been loud and imperative from different portions of the heathen field, for additional laborers. From Assam, where the door is widely open, and access easy to the perishing multitudes, the little band of faithful missionaries have sent home repeatedly the imploring cry for help. Sinking under the severity of their labors, and seeing thousands around them descending annually to the miseries of a pagan’s eternity, they have asked, they have entreated the American churches to send them assistance. From the Telinga country, where Mr. and Mrs. Day are toiling alone for the benefit of millions, appeal after appeal has reached these western shores, “Send us help, or the mission will become extinct!” “Six men for Arracan,”—the plea of the lamented Comstock, has rung upon the ears of Baptists from the St. Lawrence to the Gulf of Mexico, from the Aroostook to the Rocky Mountains. From Siam we have often heard the cry for aid, and we hear it still in tones that thrill upon the heart and conscience. Louder than all is the voice from China, where God, by special providences, has made openings for the introduction of gospel light, and is saying, in most emphatic terms, “Go up and possess the land!”

Brethren of the Baptist churches in the United States! shall these appeals remain

unheeded ? Several brethren, already under appointment, are detained only because the Board has not the means to send them. Others are ready to offer themselves for missionary service the moment they shall receive an encouraging intimation that their service is wanted. *Men and women can be had, if only the requisite funds are provided.* Will you consider this fact, and inquire at the foot of the Divine throne what is *your* duty ? The prospect is now fair, that the receipts for the current fiscal year will meet the regular expenditures of the year, and also pay the debt that had accrued during the preceding years. Will the Churches, the Missionary Societies, and individuals, furnish more, and enable the Board to say to the candidates for missionary work, “ We will send you as early as next summer to the heathen, whose souls you love ? ” May the Board say to their brethren now toiling and fainting in distant lands, “ The help which you have long implored shall soon be on their way, and, by the favor of Providence, shall, before the close of the year, gladden your hearts by their arrival ? ” Brethren, Christ has a great work for us to do. Let us gird ourselves for vigorous, prolonged, self-denying service. Our rest and reward are in heaven.

Recent Intelligence.

SIAM.—A letter just received from Mr. Goddard, of Bangkok, gives the following interesting facts in addition to those of former date. The letter was written Aug. 13.

Baptism of three converts.

On the first Sabbath in this month, three hopeful converts were added to the church by baptism. One is rising of seventy years of age,—his hair and beard are white,—he walks with a staff,—cannot read,—and obtains a hard subsistence by gardening. For about ten months he has been a regular and attentive attendant on Sabbath worship. He now speaks of enjoying a peace to which he had ever been a stranger, and of looking forward with light and joy where, before, all was gloomy darkness. Another is somewhat past the meridian of life,—has a

family and a *valuable* farm,—can read well,—and was formerly a leader in idol worship. He has attended worship regularly more than a year; and a meeting every Tuesday evening is held at his house. The third is a man in the strength of his days; he cannot read, and obtains a living by various kinds of work. It is more than two years that he has been a regular attendant on worship. His mind has been led through a long and somewhat painful course of conviction. On first hearing the gospel, he acknowledged its truth and excellency, and soon requested baptism; but his sins gradually came up more distinctly before him, till he seemed to despair of help. In this state he continued for some time, when his faith gradually increased; and he now seems to rely simply on the merits of Christ, while he cherishes a trembling hope of his salvation. Our hope and prayer is, that these three individuals may prove a real blessing to this people, and each secure for himself a crown of life through the atonement of Christ.

The letter subsequently mentions the recent death of Mrs. Bradley, of the mission of the American Board of Commissioners for Foreign Missions, by consumption; also the continued illness of Mrs. Jones, of the result of which, the “missionaries were not without fears.”

SHAWANOE MISSION.—Missionary labor has been interrupted at several of the stations by general and severe sickness. At Ottawa, Mr. and Mrs. Meeker have been ill, and many of the Indians have died,—among them two members of the Ottawa church. At Delaware nearly all of Mr. Blanchard's family have been sick, but at our last dates had recovered, with one or two exceptions.

Return of Mr. Simons.—Rev. Mr. Simons, of Maulmain Mission, arrived in England, Nov. 2, six months from Maulmain; and will shortly reëmbark for this country. He is accompanied by his four children, on whose account chiefly, the voyage was undertaken. Mrs. Simons, it will be recollected, died near Tellicherry, off Malabar coast, in 1843.

Donations

RECEIVED IN DECEMBER, 1845.

Maine.

Guilford, Fem. For. Miss. Soc., Rachel Hatch tr., per Z. Grover,	11,08
Leeds, 1st ch., mon. con., 83c.; S. S. Leighton, for Cherokee Mission, 1,17,	2,00
Wiscasset, John Sylvester Saco River Assoc.—Parsonfield, 1st ch. and cong. 14,35; Livingston, do. 3,65; Alfred do. 12,12; Alfred Gore, do. 2,80; Kennebec and Lyman, do. 2,50; Lyman, do. 2,00; Westboro', 1st do. 12,55; Saco do. 8,88; Cornish, For. Miss. Soc. 13,25; do., Cent Soc. 18c.; do., Juvenile Miss. Soc. 8,28; J. Pease, for African Mission, 1,00,	86,56
Oxford Assoc.—Turner, ch. and cong. 21,93; Hebron, do. 18,70,	40,68
Waldo Assoc.—Frankfort, 2d ch.	75
Bowdoinham Assoc.—Litchfield, ch. and cong. 9,75; Dea. J. Dennis, subscription at Winthrop, 25,00; Gardiner, 1st ch. and cong. 2,25; Currier and Clark's subscription at Winthrop, 25,00,	62,00
Lincoln Assoc.—Hope, Mrs. Morse	50
Hancock Assoc.—Sullivan, ch. and cong. 8,75; Blue Hill, 1st ch. 36,93; Hancock, 1st ch. 6,76; do., 2d do. 5,18; Ellsworth, do. 18,39; Trenton, East, do. 21,12; do., West, do. 1,48; do., 3d do. 5,07; Surry, do. 5,09; Eden, do. 1,20; Rev. Mr. St. Clair 5,00, 115,47 per Rev. J. Wilson, agent of the Board,	305,96
East Stonington, ch., per Samuel Allen,	1,61
	322,65
<i>New Hampshire.</i>	
"A friend to Missions" 100,00; do., for Karen Miss., 100,00,	200,00
Keene, Mrs. Mary Brown, per H. Richardson,	3,00
State Convention, per George Porter tr., 643,75; do., for China Mission, 57,00; do., for Assam Mission, 49,25; Fisherville, balance for support of native preachers, 50,00	800,00
	1003,00
<i>Vermont.</i>	
Woodstock Association, in part, for support of Rev. N. Brown,	100,87

Russel Smith's subscription, in part, for support of a native Karen preacher under the direction of Rev. Mr. Bullard,	12,50
State Convention, W. Kimball tr., per J. A. Conant,	209,63
	323,00
Fairhaven, Miss Sally Whitlock, per S. C. Dillaway,	1,00
Barnet, Levi P. Parks	10,00
Mount Holly, Waldo B. Allen, per Rev. Daniel Packer, for Burman Mission,	1,00
Enosburg, Miss Elizabeth Wright, per Rev. L. A. Dunn,	1,00
	336,00

Massachusetts.

"A friend," to constitute Rev. Henry J. Ripley a life member of the Am. Bap. Miss. Union,	100,00
Lowell, 1st ch., Fem. For. Miss. Soc., per J. A. Brabrook, 30,22; Worthen St. ch., Amos Hyde 10,00; Thomas Wormersley 10,00,	50,22
Raynham, For. Miss. Soc., G. Robinson tr., per E. Ward,	21,50
Heath, "A friend," for the Teologoo Mission, per Mrs. Van Husen,	5,00
West Scituate, John Collamore, per A. F. Collamore,	5,00
Northboro', ch. and soc., mon. con., per Samuel Wood,	9,00
South Hadley, Miss Lucy T. Lyon, per Rev. Wm. Heath,	20,00
Boston, Charles St. ch., mon. con., per Moses Hadley, 12,88; Fem. For. Miss. Soc., per Mrs. Sharp, tr., 100,00,	112,88
do., Harvard St. ch., mon. con., per John Putnam,	30,00
do., Bowdoin Square ch., Board of Benevolent Operations, per S. G. Bowdlear, tr.,	50,00
do., Federal St. ch., Miss Cheeseman, per C. D. Gould,	2,00
do., Jesse Haycock 110,00; a friend. 3,85,	113,25
do., "A donation to propagate the gospel among the heathen,"	100,00
	408,73
Worcester, Boardman Miss. Soc., connected with the High School, per E. A. Battel,	6,00
do., 1st ch., mon. con., Z. Berry tr., 50,00; Rev. S. B. Swaim, his semi-annual sub., 25,00,	75,00
do., Thomas E. Daniels, of Pleasant St. ch., to constitute himself and his wife, Lucy S. Daniels, life members of the Am. Bap. Miss. Union, per Rev. J. Jennings,	200,00
	281,00
Shelburne Falls, ch., to constitute Rev. E. H. Gray a life	

member of the A. B. M. Union,	100,00
do.do., Nathaniel Lamson, to constitute himself a life member of the A. B. M. Union,	100,00
do. do., Horatio Benton, per A. W. Benton,	3,00
	<hr/> 203,00
Franklin Assoc., N. Lamson tr., per E. G. Lamson,	41,45
Gloucester, ch., per Rev. Wm. Lamson,	33,00
Waterville, Sab. school, for Burman schools, per J. W. Capen,	4,00
Woburn, 1st ch., Burman Bible Soc., for Burman bible, 14,00; do., to constitute John Cummings a life member of the A. B. M. Union, 100,00, per Rev. S. B. Randall,	114,00
North Attleboro,' Mrs. Mary Arnold, per Rev. R. Morey,	50,00
Medford, 1st ch., per Mr. Ells,	12,89
Cambridge, Mrs. Eunice Nichols, per Wm. Brown,	10,00
Newton Theol. Inst., Soc. for Miss. Inquiry, S. K. Avery tr., Brookline, ch., per Rev. Wm. H. Shailer, viz. —Elijah Corey, to constitute himself a life member of the A. B. M. Union, 125,00; a friend 25,00; D. Sanderson 50,00; E. R. Seecomb 50,00; W. Dearborn, 25,00; T. Seaverns 25,00,	300,00
Newburyport, ch., mon. con., per Stephen Caldwell, tr.,	50,00
Foxboro', Mrs. Mary Morse, for support of Rev. N. Brown, per Rev. C. Ripley,	3,00
	<hr/> 1726,15

Rhode Island.

Westerly, a friend	10,00
Rhode Island State Convention, per V. J. Bates, tr., viz: Fruit Hill, ch., mon. con. for December, per Rev. H. T. Love,	4,00
Valley Falls, ch., annual collection 94,00; mon. con. 42,05, per Rev. B. P. Byram,	136,05
Providence. 1st church, mon. con. for Dec., 54,54; do., Fem. For. Miss. Soc., Mrs. Sarah Bolles tr., to constitute Ko-tha-a and Richard E. Eddy life members of the A. B. M. Union, 262,10,	316,64
Henry Marchant, for the support of a missionary,	400,00
Rhode Island Bap. Sab. School Assoc., G. B. Peck tr., for support of schools in Burmah, viz. — Warren, Sab. school 20,00; Providence, 3d ch. do. 9,15; do., 4th do. 20,86; Fruit Hill, do. 5,60; Pawtucket, High St. do. 2,00; Newport, 1st	

ch. do. 9,67; Wickford, 1st ch. do. 2,16,	71,44
	<hr/> 928,13
	<hr/> 938,13

Connecticut.

New London Co. Miss. Soc., A. Wickham tr., per Rev. M. G. Clark,	50,00
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New York.

New York city, a friend, by Rev. Lewis Colby,	5,00
do., Oliver St. ch., Isaac Newton, to constitute Ky-ing a life member of the A. B. M. Union,	100,00
do., 1st ch., per Rev. S. H. Cone, for the following life memberships of the Union, to be expended in the Greek Mission, viz. — Rev. Benjamin M. Hill, Wm. Cooper, Wm. Durbrow, Wm. Hillman, and Nathan C. Platt,	500,00
	<hr/> 605,00
Madison Assoc., Wm. Coolidge tr., per Loel Wood, viz. — Georgetown, ch., 5,00; Fenner, do., 12,00; Chittenaugo, do., 7,75; Lebanon, do., 1,13; Brookfield, 2d do., 11,39; Eaton, 1st do., 1,40; a female friend in Otsego Co., 25,00,	63,67
Catskill, Francis A. Wilson, to constitute himself a life member of the A. B. M. Union,	100,00
Sherburne, ch., per Rev. C. B. Post,	13,00
Covert, Lewis Porter, \$100 of which, is to constitute Rev. Edward Hodge, of Fairfield, Michigan, a life member of the A. B. M. Union,	200,00
Granville, J. Dayton	1,00
Lake, ch., (Washington Co.,) mon. con. for Nov. and Dec.,	2,00
	<hr/> 989,67

New Jersey.

Burlington, "towards six men for Arracan,"	13,00
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Pennsylvania.

Washington, ch., Fem. Miss. Soc., Miss Eliza M. Wilson tr., per Rev. A. K. Bell,	15,00
Hollidaysburg, ch., John Stover, per Rev. A. K. Bell,	2,00
	<hr/> 17,00

Ohio.

Warren, church, (Tuscarrawas Co.,)	1,50
Hagerstown, ch., (Carrol Co.,) Dea. Miller,	,83
Sugar Creek, ch., (Stark Co.,) Noah Chace,	1,75
Canal, Dover, (Tuscarrawas Co.,) per J. N. Deardorff,	4,87
	<hr/> 9,00
Cincinnati, 9th St. ch., mon. con., 19,85; A. Ross 1,00,	20,85
Grand River Assoc., "cash received for goods,"	7,00

Dayton, ch., mon. con.,	18,00	
Lima, Wm. Chaffee	,50	
per Rev. J. Stevens,		
agent of the Board,		46,35
Joseph Elliot, on his pledge,	,91	
Bath, ch., Mrs. Elder Jordan		
and grand-daughter,		
2,00; Miss E. Mack,		
Mrs. Damon, and Mrs.		
L. Doolittle 75c.; O. G.		
Bingham 50c.; Mrs. Doo-		
little 50c.; Mrs. H. Van		
Sickle 25c.; collected by		
Rev. J. Elliot,	4,00	
	—	4,91
		60,26

Michigan.

State Convention, per R. C.		
Smith, tr., viz.:		
Jackson, ch. and soc., mon.		
con.,	1,24	
Kalamazoo, do. do., do. do.,	1,25;	
do., after an address by Rev.		
Wm. Dean, 11,16,	12,41	
Comstock, ch. and soc., mon.		
con.,	,68	
Battle Creek, ch. and soc., on		
subscriptions,	6,37	
Marengo, do. do., mon. con.,	1,00	
Sandstown, do. do., do. do.,	3,00	
Ann Arbor, do. do., do. do.,	1,33;	
do., for China Mission, 3,00;		
do., col. after an address by		
Rev. Wm. Dean, 26,82,	31,15	
Jackson, ch. and soc., col. after		
an address by Rev. Wm. Dean,	26,31	
Ypselante, do., do. do. do.,	18,75	
Marshall, do., do. do. do.,	10,00	
C. W. Calkins 5,00; Rev. T.		
Z. R. Jones, on pledge, 5,00;		
Mrs. S. A. Cornell, do., 1,00;		
W. P. Bowen, do., 1,00; J.		
Cotran, do., 50c.; B. Tobey,		
do., 50c.; J. A. Twiss, do.,		
50c.; G. Ingersol, do., 4,84;		
Rev. R. J. Hewitt, do., 1,00;		
Mrs. Fanen, do., 50c.; J. W.		
Jencks, do., 1,00; P. Min-		
nis, do., 25c., for China Miss.,	21,09	
	—	132,00

Illinois.

Alton city, ch. and cong.	1,94
Kane, ch. and cong.	2,90
Springfield Assoc., per J. Fran-	
cis, tr., for support of a Karen	
preacher,	66,90
Springfield ch. and cong. 4,70;	
Rev. A. Edson 5,00; Miss S.	
A. Brayman 35c.,	10,05
Jacksonville, ch. and cong., for	
support of a Karen preacher,	19,01
Jersey Prairie, do. do., for do. do.,	5,00
Cl. Grove and Rock Creek,	
do. do., for do. do.,	5,37
Martin's Prairie, do. do., for	
do. do.,	4,87
Diamond Grove, do. do., for	
do. do.,	5,00
Winchester, do. do., for do. do.,	11,56
Quincy Assoc., M. Shuey tr.,	
for do. do.,	105,08
Peoria, Rev. J. D. Newell, a gold	
pen.	
Illinois River Assoc., R. Van-	
meter tr.,	75,17

A friend in Northern Illinois	1,00
per Rev. B. F. Brabrook,	
agent of the Board,	— 313,85

Missouri.

Fefee Creek, James Brecken-	
ridge, per Rev. B. F. Bra-	
brook, agent of the Board,	5,00

Iowa.

Davenport Assoc., Rev. E. A.	
Byron tr., per Rev. B. F. Bra-	
brook, agent of the Board,	3,75
Sale of jewelry by Rev. B. F.	
Brabrook, agent of the Board,	3,00
	— 6,75

* Carried forward, \$5913,46

The following sums have been received towards discharging the debt of the Board, viz.:

Maine.

Portland, Wm. Hammond 50,00;	
N. Ellsworth 20,00; B. Green-	
ough 50,00; per N. Ellsworth,	120,00

Massachusetts.

Boston, Gardner Colby 1000,00	
do., Richard Fletcher,	
of Federal St. ch.,	1000,00
do., James Loring and	
Mrs. P. C. Loring, to	
constitute James Loring	
a life member of	
the A. B. M. Union,	
per S. G. Shipley,	100,00
do., Asa Wilbur, of Bow-	
doin Square ch.,	500,00
do., to constitute Rev. D.	
Newton Sheldon a life	
member of the A. B.	
M. Union,	100,00
do., Tremont St. ch., per	
T. Gilbert,	1000,00
do., a few members of	
1st church, to consti-	
tute Rev. R. H. Neale	
a life member of the	
A. B. M. Union, per	
S. G. Shipley,	100,00
do., South Boston, ch.,	
per Rev. D. Dunbar, to	
constitute the Hon.	
Geo. N. Briggs a life	
member of the A. B.	
M. Union,	100,00
	— 3900,00
Charlestown, 1st ch. and cong.,	
Miss. Soc., to constitute Rev.	
Wm. C. Child a life member	
of the A. B. M. Union, per	
Joseph Goodnow,	100,00
Northboro', ch. and soc., per	
Samuel Wood,	11,60
Waltham, George Lawton	100,00
	— 1111,60

Rhode Island.

Providence, Henry Marchant	500,00
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Connecticut.

New Haven, Rev. Orin B. Judd,
to constitute himself a life
member of the A. B. M. Union, 100,00

New York.

New York city, William Col-
gate 1000,00
do., Oliver St. ch., Isaac
Newton, in part of his
subscription, 500,00
do., 1st ch., per Rev. S.
H. Cone, to constitute
the following persons
life members of the A.
B. M. Union, viz.:—R.
W. Martin, Mrs. Maria
C. Todd, John M.
Bruce, Wilson G. Hunt,
and Ezra P. Davis, 500,00
Otsego Co., "A female friend" 25,00
2000,00
2025,00

Ohio.

Madison, ch., (Lake Co.,) per
Rev. J. Wetherby, 17,00
Zoar Assoc., Sandy, ch., 1,50
East Fork Assoc.—Dutch
Creek, ch., 7,00; 2d
Tenmile, do., 4,00; New
Richmond, do., 2,25;
Cheviot, do., 11,50, 24,75
Miami Assoc.—Cincinnati,
9th St. ch., 102,00;
Dayton, do., 31,30;
Mount Carmel, do.,
1,60; Middletown, do.,
8,25, 143,25
Ohio Assoc.—Sand Fork,
ch., Wm. Johns 50c.;
Beulah, do., James Has-
kell 2,00, 2,50
Piketon, A. Bumgarner
Geauga Assoc.—Paines-
ville, ch., 10,00; Con-
cord, do., 7,00, 17,00
Auglaize Assoc., by Wm.
Chaffee, 13,00
Meigs Creek Assoc., Mc
Connelsville, ch., 8,00
Scioto Assoc., Walnut
Creek, ch., 4,00
Walnut Hill, J. Lyon
1,00; Avon, J. B. Jamis-
son 1,00, 2,00
per Rev. J. Stevens,
agent of the Board, — 219,00
Bath, ch., after a mission-
ary sermon, 4,34
Richfield, ch., do. do., 5,13;
D. Oviatt 1,25; J. Lock-
hart 80c.; Mrs. Lock-
hart 44c.; N. Oviatt
21,00; Dea. Hawkins
2,75; O. Peney 2,50;
George Doolittle 25c.;
Mrs. Hawkins 25c.; V.
A. Payne 38c.; collect-
ed by Rev. J. Elliot, per
O. Osgood, 34,75
39,09
275,09

Illinois.

Alton city, ch. and cong., Capt.
S Pierson 5,00; Wm. Hayden

3,00; S. Griggs 1,00; Mrs. B.
E. Viall 2,00; do., her sixth
semi-annual subscription for
support of a Karen preacher,
15,00, 26,00
Upper Alton, Prof. W. Leverett
and wife 2,00; W. Leverett
and wife 2,00; Oliver Olcott
6,50; Rev. H. A. Gardiner
1,00, 11,50
Carrollton, D. Pierson 1,00
Jacksonville, ch. and cong., Rev.
A. Bailey 1,00; J. A. Bailey
5c.; Miss J. Burditt 5c., 1,10
Canton, ch. and cong. 6,65;
Rev. A. Gross and wife 1,00;
Mrs. S. Cox 50c.; Mr. —
Campbell 25c., 8,40
Peoria, Rev. J. D. Newell 1,00
Washington, J. Crandall 2,50;
Chauncy Crandall 70c., 3,20
Mount Palatine, Rev. T. Powell
and family 3,66; Rev. O. Fisher
1,00; O. and E. Winters
4,00; P. and A. Howe 4,00; W.
and H. Johnson 1,00; Mrs.
M. J. Curtis 5,00; Mrs. E. A.
Beck 1,00; Miss S. Bruces
6,00; Miss S. G. Kendrick
1,00; A. Wilcox 1,00; A. M.
Howard 1,00; G. S. Parks
1,00; John Olney 1,00; D. Ren-
niff 50c.; H. Larned 50c.; O.
Whitcomb 50c.; W. H. Bout-
well 50c., 32,66
Granville, J. W. Ames 1,00;
Mrs. D. Ames 50c.; Miss J.
A. Ames 50c.; Harrison Rice
1,00, 3,00
Vermilionville, Rev. N. Alvord
1,00; Joel Alvord 3,00; J. M.
Leonard 1,75; Henry Kingsley
1,00; Mrs. E. F. Wood 50c., 7,25
Ottawa, R. Sizer 1,00; W. Red-
dick 5,00; John Shuler 1,00;
Mrs. M. A. True 50c., 7,50
per Rev. B. F. Brabrook, agent
of the Board, — 102,61

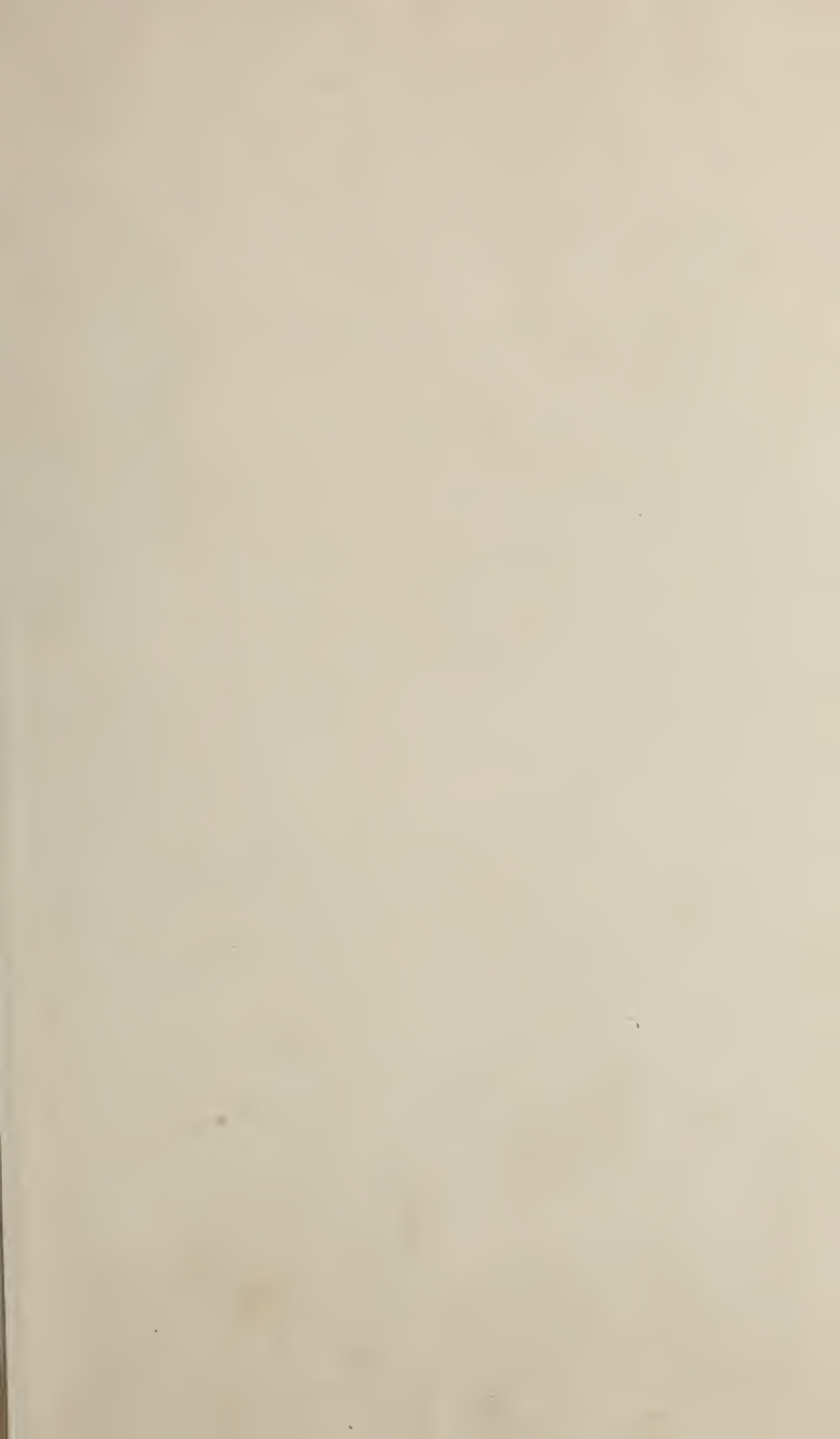
Missouri.

Fefee Cr., M. Brotherton, per
Rev. B. F. Brabrook, agent of
the Board, 2,00
Total for the debt, \$7236,30
* Brought forward, 5913,46
\$13,149,76


Legacies.

Estate of Andrew Cole, Mid-
dleboro, Mass., 250,00
Medad Jackson, of West
Meredith, N. Y., deceased,
per Rev. A. Bennett, agent
of the Board, 1500,00
John Allen, of Warwick,
R. I., deceased, per Henry
Hamilton and Edward K.
Fuller executors, 500,00
2250,00
Total receipts in Dec., \$15,399,76

R. E. EDDY, Assistant Treasurer.



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